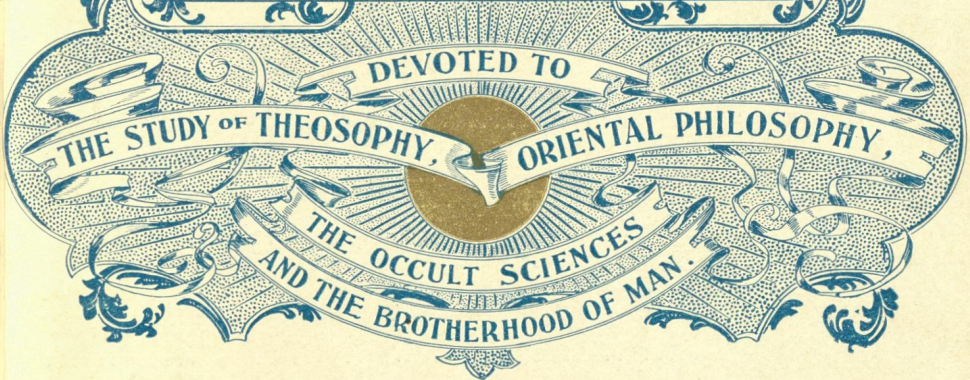
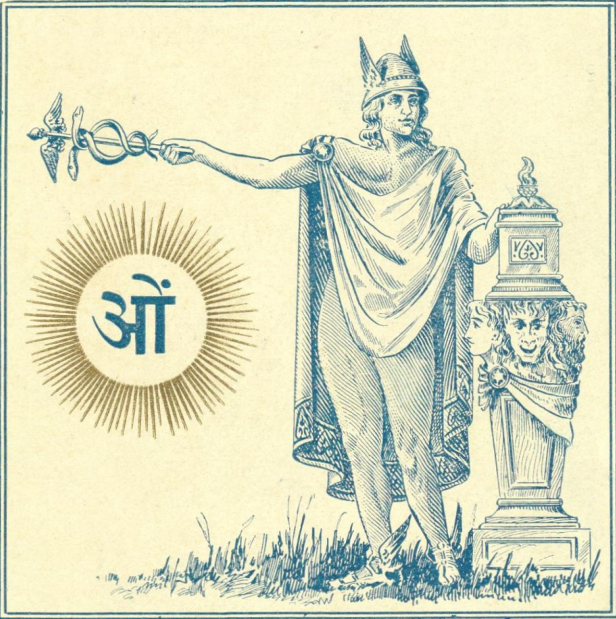


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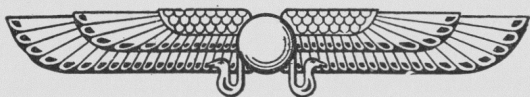
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"Point out the 'Way'—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness."



MERCURY.

OFFICIAL ORGAN OF THE AMERICAN SECTION, T. S.

VOL. V.

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MORAL EVOLUTION.

[An address by Alexander Fullerton, General Secretary, before the Convention of 1899.]

ONE OF the most important functions of Theosophy is the explanation of that unlikeness in physical condition which is the puzzle of the philanthropist and the philosopher. Theosophy interprets the inequalities of wealth and poverty, health and disease, opportunity and the lack of it, as being not the result of either chance or divine caprice, but as the result of conduct in prior lives, the physical condition in this life being consequent upon the lives led hitherto. It must be remembered, however, that it is not so much the actual physical state as its influence on the happiness of the individual, upon which the doctrines of Karma and Reincarnation bear. These give the clue to the merit of each person, and his actual condition indicates that degree of happiness or misery which his merit or demerit warrants.

But these conditions are external. They have to do with matters concerning the body, its surroundings, its own quality, and all the influences which through it come to bear upon the person himself. When we leave the purely physical plane and step up to a higher plane, the mental, precisely the same problems of inequality arise, though very much complicated by the higher considerations and influences which always attach when we step from a lower to an upper

region. And these mental inequalities are just as marked in nations and individuals as are the physical. An almost immeasurable gap exists between the mental status of South Sea Islanders with faculty so undeveloped that they are unable to count numbers beyond those of of their five fingers, who possess no word for a number higher, and whose whole vocabulary consists of not more than two or three hundred words, and the intellectual range of the highly civilized nation, whose vocabulary provides fifteen thousand words for the use of its literary class. And in individuals we have every possible gradation of mental development, from the ignorant plowboy, with sluggish intelligence and dull perception, up to the far-reaching sweep of the intellect of Lord Bacon, considered to have been the most colossal mind ever found in human history, and of whom it was said that he had taken all knowledge to be his province. Between these two extremes of stupidity and intelligence, stand at some point or other all men and women. What does the disparity mean? Simply, as in the case of physical condition, a disparity in development hitherto. Men and women come into the world with a capital in character and mind accumulated in preceding lives, and the point at which they are found in this life is the point to which they have been propelled by their careers heretofore. In mind as in body, Karma and Reincarnation are the key to existing status.

But there is a still further and higher step to take. We rise to the moral plane. Here again complications are more marked, because, as heretofore, new and more delicate forces come into play, and the problem is more difficult because to the factors of physique and brain we have to add those of the moral sense and of the emotional nature. All is more interesting, more complex, and more provocative of study.

In the possession of moral traits, not less than in physical appearance and mental peculiarity, we find national types. It certainly seems strange that a moral trait should exhibit itself to any extent territorially, and that moral endowment can be at all surmised from terrestrial latitude and longitude. And yet we perceive that almost every nation has some one moral quality generally recognized as special to it. For instance, we know that the sense of justice is a distinctively English trait, and that, whatever may be said of the English lack of sentiment and of sympathy, this sense of justice has pre-eminently fitted the nation for the formation of right laws and for the adminis-

tration of just government to inferior races. Not less certain is that general untruthfulness marking the French, the dishonesty which permeates all ranks in Russian life, the strict integrity of the better class of Turks, whose merchants answer any suggestion of unfairness by placing their hands upon their breasts and saying proudly, "I am a Turk", the rascality of the modern Greeks, who are a proverb through the Levant for trickiness and fraud, the quick appreciation of generosity and honor which characterizes the American nation. These are but illustrations, and the subject might be profitably followed out to far greater length, the old interpretation of the true Theosophical doctrine applying here as it does to persons.

When we turn to the matter of individual moral development, we are struck at once with the number of impressive phenomena. We observe that the development of intellect and morals has not gone on equally, it being patent that intelligence and the moral sense have not advanced *pari passu*. The enormous intelligence of Lord Bacon was associated with a moral nature peculiarly callous, and his treatment of his friend Lord Essex, and his acceptance of bribes while on the bench have made him a mark for perpetual scorn, warranting the description of him by Pope as "the greatest, wisest, meanest of mankind." And we very well know, on the other hand, that not a few persons of small intelligence and little perceptive power are strong in conscience, heroic in duty; sweetness, generosity and self-sacrifice ennobling natures intellectually feeble. There is no necessary connection between intelligence and the moral sense, and this is one reason why too much has often been expected in the matter of moral uplifting through purely educational progress. Education may, and will if the moral sense be weak, simply furnish larger possibilities to rascality and fraud.

But there is also an unequal development of morals themselves in different individuals. This is just as true as the unequal development of intelligence. No two men seem to stand on precisely the same point in moral advance, each having evolved to a different degree from that of others. And as we infer from a man's physical environment the merit or demerit he acquired in former lives, and as we judge from a man's intelligence whether or not he improved himself before he came to earth this time, so it is matter of interest to scrutinize the moral quality of individuals we meet and infer therefrom what must have been their earlier application.

Still further. There is an unequal development in individuals of morals in their relation to different matters.

(a) A man otherwise strictly honest will feel himself at liberty to cheat the Government. He would never dream of falsifying an account, but he would certify to a wrong invoice or make an erroneous return of taxable property.

(b) A man otherwise honest will promote dishonest legislation. He will use every effort to secure the enactment of laws which will tax the whole community, in order that profits may accrue to a class, or he will secure the passage of laws to provide bounties or excessive payment, all of which must be drawn from the people at large though the profits go to but a fraction of it; either scheme being a distinct appropriation for an individual benefit of the property belonging to other individuals. And this is a form of unfairness peculiarly marked in our day, as showing a lack of that moral evolution which is the bane of political and mercantile life.

(c) A man otherwise honest will cheat corporations. He will think it quite fair to apply a different standard to a corporate body from that applied to a single person, and in so small a matter as a carfare or railway ticket will feel himself at liberty to "beat" the company if opportunity offers.

(d) A man otherwise honest will not be so in business. He would never intentionally defraud in private life, endeavor to escape his debts, or to misrepresent his standing, but would feel himself in business relations quite free to take an unfair advantage of a competitor, to misstate the condition of trade, or be guilty of practices which outside business he would scorn.

(e) A man otherwise truthful will lie in politics. Accepting the doctrine embodied in the phrase "the end justifies the means", he will not scruple to slander an opponent, to present but one side of a problem, and endeavor to beguile others by unfair presentation of argument, or in some way to secure his party's success by means other than are legitimate, and altogether different from such as he would instinctively use in other affairs.

(f) The devout man will be tricky in religion. The cabals, the scandals, the tricks, the political chicanery which have generally characterized Councils and Conventions are the reproach of religion. It is one of the most astonishing facts in religious history that in the highest of all regions wherein man functions there should be an ap-

palling amount of dead conscience, unscrupulous policy and deliberate evil.

Now all the above illustrations (and many more might be added), show the complicated nature of moral evolution, and find their solution only in the proposition so emphatically laid down by Theosophy, that a man's moral status indicates the extent to which he has applied himself morally in prior lives and the degree to which, in one or another part of the moral nature, he has exerted himself to advance. It all means, just as it does in physical condition and in intellectual standing, that the present is the outcome of the past. Karma and Reincarnation are the key here, precisely as in the other cases.

In this matter of Moral Evolution various questions of no little interest arise. Let us take two.

One of the most important is Responsibility and its degree. The most marked case is that of criminals. How far are they responsible for their criminal character and their criminal acts? In the larger and more thorough investigation of present days, and with the greater degree of philanthropy marking the present age, there is a natural and a proper disposition both to inquire into and to view more tenderly the habits of the depraved classes. Two mitigating features are brought forward. One, presented by the scientists, arises from the doctrine of heredity. It is very truly said that the physical type is transmitted. The low forehead, the receding skull, the animal outline, are all characteristic of brutalized humanity, and are passed on from generation to generation of such characters. But more than this. It is well known that the incessant use of one kind of thought does more than imprint itself on the brain; it actually produces furrows in the brain structure, and fresh thought force, as created, naturally follows the line of least resistance, so that one character of thought easily and perpetually reproduces itself. Hence the very physical formation creates a tendency to a continuation of evil nature and habit, and this seems to create an external influence for which the criminal himself is not responsible and which very greatly mitigates his accountability. And yet the obvious answer to this is the Theosophical doctrine referred to, for it was the antecedent life of the criminal which caused as his just due his reincarnation in the family and from the parentage fitting his deserts. He was born of criminal ancestry simply because that was the

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natural outcome of his previous careers. Hence is his responsibility for being thus born, and for all the consequences which such birth entails. Another mitigating consideration is derived from the philanthropists. They emphasize the influence of environment, and claim that the early surroundings of the criminal classes ensure a criminal outcome. From infancy such people are surrounded by others who have no other thought or desire than the violent or secret appropriation of the property of other men; all the topics discussed are of burglary, robbery and every form of fraud, the ideals admired are those of successful rascality, and the admired characters are those who have been most adroit in the prosecution of illicit schemes. With such ideals perpetually held up for admiration, and with no check from sound teaching or sound example, the inevitable result is the production of a new generation in like doing. Here again it is urged that the influence of such surroundings is inevitable, and has its effect upon the criminal for which he cannot be held to account. Yet here again it must be admitted on Theosophical grounds that the man is responsible for his environment no less than for his parentage, and that this is equally the result of prior lives, and their fitting outcome.

And, indeed, this is in entire analogy with what we know Theosophically as the responsibility for physical condition and mental status. A man creates his condition as to health or prosperity or opportunity by what he has earned in former incarnations, and the present expresses the result of the past. Similarly as to intellectual development. A man is able or stupid in proportion as he has used or neglected the opportunities for expansion of thought which perpetually arise in successive lives. If he is able, acute, thoughtful and clear-headed, the inevitable inference is that he has cultivated himself before, and that he has brought over into this incarnation the capital of intelligence which he had accumulated earlier. When we see a person thus endowed, we are at liberty to infer, nay rather, we are obliged to infer, that this is the consequence of his own effort, and we honor him accordingly. Conversely, stupidity exhibits its lesson. When an individual is sluggish of mind, dull of comprehension, addle-headed, confused in thought, incompetent to make distinctions, however clear, this is simply because he had refused to cultivate his faculties when here before. This being so, we have a right to be annoyed or irritated at the consequences

thereof when visited upon ourselves. Stupidity might be an excuse for blundering and incompetency if the individual was not responsible for it. But we know from Theosophy that he *must* be responsible, inasmuch as he has brought himself to this condition. It seems only fair, therefore, that if we honor the intelligent for having used their faculties, we must dishonor the stupid for having neglected theirs. This consideration disposes of the defense that a man is not responsible for intellectual dullness. He would not have the dullness if he had attended to previous duty.

Just so in moral status. If a man is selfish, greedy, reckless of the rights of others, dishonest, lying or hypocritical, the fact has not come to pass through accident or by divine decree, but through his own failure to form right character through right act when here before, and he is simply exhibiting now the consequences of such a career in earlier earth-lives. Hence his responsibility. Of course it is only fair to admit whatever mitigating circumstances exist in his case, and whatever qualifications may fall upon a physique or an environment which stimulate evil. But the essential point of responsibility is in himself, and no moral system can be accurate or complete which traces the evil to any other cause.

Another question is the whole matter of punishment for evil. This is a matter which has never been investigated at all until the last few years, and even yet is very imperfectly understood. Probably it will be long before any rational and accurate system of punishment has been evolved through the experiences of all states and the researches of penologists. And yet the matter is one of the utmost importance, for the gradual extirpation of criminality is of vital moment to every organized community. In the treatment of the subject we naturally find, as in the subject of responsibility, various theories emanating from philanthropists and humanitarians. Certain philanthropists argue that criminality is a disease, that it is an abnormal condition of the moral nature just as truly as is fever or poison in the physical frame, and that therefore the treatment should be accordingly. The humanitarian argues that moral suasion is the proper corrective for moral evil, and that more healthy surroundings, better food and occupation, coupled with instructions in good, are the means to reformation. Unquestionably there is truth in both of these theories, and lessons from both must have their place in any rational scheme of penology. Yet it still remains true that no sys-

tem will be fruitful if it ignores the positive facts taught by Theosophy. One of these is the relation of punishment to offence. If from the offence is eliminated the moral element, if no attention is given to the fact that such offence is of itself evil and deserving of chastisement, the prescription must be faulty because inadequate. Punishment is the legitimate and proper consequence of wrong-doing. And here again we have to consider what is the aim of true punishment, and what should be its nature. The idea of punishment is threefold. First, it is the proper expression of the desert of evil, the chastisement which should properly fall on those who do wrong. Second, it is designed to turn back the offender to right ways, making clear to him what must be the consequences of evil courses, and wakening up his moral nature through experience of the suffering which such courses bring. The second aim of punishment is therefore reformation. Third, all true punishment has also for its purpose the warning of other offenders, the deterring from a course which has incurred such effect. Now all these three elements enter into the conception of just punishment, and only as each has its influence will any scientific or rational system be framed. And this holds true of the whole range of treatment of evil, whether in the large and extended system of Civil Government in its relation to crime of every kind, or in the minor social offences which have to be met by individual action, sometimes in the form of ostracism, sometimes in the form of direct rebuke or social condemnation. The principle is the same, whether the offence be grave or light, and whether the infliction be by the State or by individuals.

The purport of all that I have been saying is that Moral Evolution, like that of the physical or the mental plane, is conditioned upon the working of Karma and Reincarnation, and that they furnish the key to its problems. In the incarnations preceding the present one, a man gives or does not give attention to each obligation as it arises; he responds to a moral prompting or he neglects it; he gradually comes to perceive the rights of others and to respect them; he steadily forms a habit of right which expresses in the various relations of life the dictate of duty. Gradually but steadily there is formed in his nature that disposition to right act which we call Conscience. In a very true sense it is the Voice of God, inasmuch as it expresses duty and thus voices the will of the Supreme, though its existence is not due to a divine revelation so

much as to a steady unfoldment of the soul to a perception of the real. Apprehension of the Divine may come as truly through a slow perception as through a sudden exhibition. Now as this habit of right is formed, as the power of conscience becomes fixed, the individual evolves more and more along moral lines and develops into right as it was intended that he should. But all this is the result of effort. It is not a happening or a casualty, or the effect of a pressure from above, but it is the effect of a deliberate act many times repeated. And thus the status of any man in moral things, the point he has reached in his progress along moral lines, indicates the degree of attention he has given heretofore to such matters, expresses precisely the advance he has secured for himself, and determines the merit or demerit which is properly his own. Moral Evolution exhibits the same bearing on Karma and Reincarnation as has evolution in the other two departments, and is a fresh illustration of that uniform system of nature which pervades all sections of life.

THE HUMAN AURA.

SURROUNDING each individual is a sort of luminous cloud or mist, spoken of by psychics and sensitives as the "Aura." The existence of the aura has been heard of even by the uninitiated, and now that that eminent scientist, Dr. Baraduc of Paris, has, with the camera, photographed this luminous cloud surrounding us, the aura has at last been *scientifically* vouched for. A French writer says: "If the results reported by Dr. Baraduc can be obtained by other scientists who are equally trustworthy, we have at once before us the greatest discovery of the century, a discovery which is certainly more remarkable than that of the famous X-rays." The aura is oval or egg-shaped, and that the ancients had a definite and defined knowledge of its existence is shown in various works of art to be found in the oriental countries of India, China, Japan, Egypt, as also in Greece, Yucatan and Peru. The divinities of these different nations are all represented as surrounded by the symbolical auras or halos. In Egypt, the nimbus, or head-aura, was first attributed to the solar god Ra; later, in Greece, it was adopted for the Greek God Apollo. In India, at the present time, can be seen in the caves of Ellora the figure of Indranee, wife of Indra, at one time principal

god of India, holding in her arms the infant sun-god, and in one of the ancient temples of India is a picture of Krishna, nursed by Deraki. The halo surrounds the head of the mother and child in both these presentations, as now seen in all old masters' famous representations of the virgin and child, showing the effect, on the art of the early Christian era, of the knowledge possessed by the ancients as to the spiritual symbolism of the aura.

The aura was designated under different heads. *Nimbus* and *halo* applied to the disc or partial aura emanating from the head of a divinity. The *aureola* or aura surrounded the whole body; while the *glory* was a combination of both nimbus and aureola. The Buddha is always depicted with the symbolical halo; while the aura is represented as out of all proportion to the size of the figure—this being an attempt to symbolize the great spiritual perfection the Buddha had attained.

To the clairvoyant vision (clairvoyant being derived from the French *clair*, meaning clear or bright, and *voyant* from the verb *voir*, to see, to observe; hence, clear-sighted), the aura is visible, and the spiritual, moral and mental development is easily discernible. So that the aura may be termed the spiritual aroma of the personality, showing plainly to the clairvoyant the stage of evolution reached by the ego.

The aura changes constantly, vibrating to our emotions, whether moral, spiritual, or through the influences brought to bear upon us "by the tempest in the sun and on the earth." Its colors are most interesting, showing the tendencies and aspirations of the personality. Mr. Leadbeater gives this interpretation to the colors thus far observed: Thick, black clouds in the aura indicate hatred and malice. Deep red flashes in a black ground show anger. In cases of indignation on behalf of someone oppressed or injured, the flashes are brilliant scarlet on the ordinary background of the aura. Lurid, flaming red indicates animal passion. Dull brown-red—almost rust-color—shows avarice. Dull, hard, brown-gray usually indicates selfishness—unfortunately one of the most common auric colors. Heavy, leaden-gray expresses deep depression; and when this is habitual, the aura is indescribably gloomy and saddening. Livid gray—a hideous and frightful hue—shows fear. Gray-green—a slimy sort of green—shows deceit. Brownish-green, with occasional dull red flashes, seems to betoken jealousy. Crimson indicates love;

this is often a beautifully clear color, but naturally varies greatly with the nature of the love. It may be quite a dull, heavy crimson, or may vary through all the shades of the most lovely rose of pure affection. If this rose color is brilliant and tinged with lilac, it shows the more spiritual love for humanity. Orange, if clear, seems to indicate ambition; if tinged with brown, it shows pride. Yellow expresses intellectuality; a deeper and duller color, if the intellect is directed chiefly into lower channels; brilliantly golden, rising to a beautiful clear lemon-yellow, as it is addressed to higher and more unselfish objects. Bright green indicates ingenuity and quickness of resource, and often implies strong vitality. Dark, clear blue usually indicates religious feeling, and naturally varies to indigo or deep violet, according to the nature of the feeling, and especially according to the proportion of selfishness with which it is tinged. Light blue shows devotion to a noble, spiritual ideal, and gradually rises to luminous lilac-blue, which indicates higher spirituality and is almost always accompanied by sparkling, golden stars, which appear to represent spiritual aspirations.

It will be understood that all the colors are subject to almost infinite combinations and modifications, so that to read the detailed indications of an aura is a very difficult task. H. P. B. says: Every human passion, every thought and quality, is indicated in the aura by corresponding colors and shades of color, and certain of these are sensed and felt, rather than perceived." "The auric egg contains and is directly related to both the divine and physical man. Thus the auric egg, reflecting all the thoughts, words and deeds of man, is the preserver of every Karmic record, the store-house of all the powers of man, receiving and giving out, at his will—nay, at his very thought—every potentiality, which becomes, then and there, an acting potency. This aura is the mirror in which sensitives and clairvoyants sense and perceive the real man, and see him *as he is*—not as he appears."

Not only to the human species is the aura confined; but animals, vegetables, minerals—in fact, *everything*—has its astral aura. Each genus of plants has its own distinctive aura, with colors and outlines and diversified characteristics of its own. Dr. Marques tells us: "The study of vegetable auras teaches that each leaf is bordered, as it were, and enveloped, by a film of a very tenuous, ribbon-like emanation, composed of several bands of various colors, through which

manifest the most graceful chains of geometrical figures and designs, characteristic of the various elements or *tatwas* of nature which happen to predominate in each plant." In animals, this aura manifests itself in but little more complicated forms. In man, it contains all of the others, since man represents all the lower kingdoms, and something more besides—with this difference also, that while the tatwic aura of plants is permanent, unchangeable, and shining with metallic hues, the human one changes or modifies its figures and the disposition of its colors with the flow of the various currents of the solar, lunar and terrestrial pranas. The tints of the colors in the ribbon lines vary somewhat in different individuals, according to the nature of the man. Their intensity, also, in any one person, changes from day to day, and also fluctuates with the operation of the lungs, deepening when the breath is thrown out, becoming fainter at the inspiration. Even the size or width of the whole chromatic ribbon follows the same rhythm, expanding with the expiration, contracting when the breath is taken in. The time of day also seems to affect the appearance of this aura, and so does the state of repose or fatigue of the person. Musical sounds, also, are said to greatly influence the aura.

The health aura is of particular interest, as it so materially affects the physical body. It is sometimes called the magnetic aura, owing to the lines radiating in all directions from the body. When in health, these lines remain straight and even in position, but when the health is impaired, they droop and become uneven.

An interesting case was that of a young girl, who was suffering from a terrible attack of St. Vitus's dance, caused by the administration of too powerful drugs. She was cured by Dr. Johnson, of Brooklyn, whom the poor of that city call the Christ, as his time is largely spent in healing the indigent sick, and truly doing the Master's work among the poor and lowly. This man *lives the life*, and is a successful healer because of his knowledge of the aura. With clairvoyant vision, seeing where the lines are crossed or drooping, he begins working from that point, and continues until the lines are straight and firm again.

By a determined effort of the will it is possible to make this aura into a sort of shell, thus protecting the body from all physical as well as astral influences. The "Ancient Wisdom" tells us: "The sun is the great reservoir of the electrical, magnetic and vital forces

for our system, and it pours out abundantly these streams of life, giving energies needed by each entity. They are taken in by the etheric doubles of all minerals, vegetables, animals and men, and are by them transmuted into the various life-energies needed by each entity. The etheric doubles draw in, specialize and distribute them over their physical counterparts. What is technically called the health aura is the part of the etheric double that extends a few inches from the whole surface of the body and shows radiating lines like the radii of a sphere, going outward in all directions. It is this vital energy, specialized by the etheric double, which is poured out by the mesmerizer for the restoration of the weak and for the cure of disease."

The aura of an undeveloped, unspiritual man is very different from that of a highly developed man. In the first instance, the aura is more like a dark cloud, indefinite and undefined; but the more spiritual a man becomes the more defined and brilliant the outline of the aura. The auric egg of a perfected man "seems to be composed of millions of tiny, living, geometrical figures of every conceivable shape, throbbing in incessant pulsations, and in the center of it can be distinguished, in glowing ethereal colors, the mysterious five-pointed double star, characteristic of Adeptship." Mrs. Besant says: "If the eye be fortunate enough to be blessed with the sight of one of the Great Ones, he appears as a mighty, living form of life and color, radiant and glorious, showing forth his nature by his very appearance to the view, beautiful beyond description, resplendent beyond imagination."

When we realize that each is surrounded by his own atmosphere or aura, and that through thinking—for, as the Buddhist says, "To do no evil is good; to *think* no evil is better"—one colors this aura; and when we realize that when our aura comes in contact with the auras of others, and that, according to our aspirations, thoughts and spirituality, is our atmosphere felt by those around us; and that it is our privilege to help, lift onward and upward those with whom we come in contact; or, by evil thoughts and unclean lives, to *poison* those that touch us; when we realize this, our sense of individual responsibility must deepen. Our aura may become a potent, living force for good or for evil, *as we will*, for all those who come within the influence of its rays.*

MAY BARLOW BARBER.

*Books of reference used: "The Human Aura," by Dr. Marques; "Secret Doctrine;" "Ancient Wisdom;" "The Aura," by C. W. Leadbeater.

THE STRENGTH OF THEOSOPHY.

IN studying the ethical teachings of Theosophy as displayed in our inspired writings, one fact stands out with changeless prominence, one precept is presented with unwearying iteration: that knowledge, gifts and powers are not for self, but for service. This runs like a thread of gold through the warp and woof of every doctrine. From the humble neophyte to the perfected Adept, wisdom is only wisdom when it is used in the interests of humanity. No matter how careless or callous men may be, how scornful the world and society, to results we must be indifferent; with action is our whole concern. Over and over in the "Voice of the Silence" this truth is proclaimed:

"The selfish devotee lives to no purpose. The man who does not go through his appointed work in life has lived in vain."

"Point out the way—however dimly and lost among the host—as does the evening star to those who tread their path in darkness."

"Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou, who, in his wretched desolation, sits starving for the bread of wisdom * * * and let him hear the law."

"Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time."

"If, through the hall of wisdom, thou wouldst reach the vale of bliss, disciple, close fast thy senses against the great dire heresy of separateness that weans thee from the rest."

"Sow kindly acts, and thou shalt reap their fruition. Inaction in a deed of mercy becomes action in a deadly sin."

There is not a trace here, nor in many similar passages, of the faint-heartedness which would make of Theosophy the esoteric cultus of a favored few. Yet that is precisely what many claim that it is; earnest students, as well as the scornful and indifferent, arguing that Theosophy is strong meat, fit only for very advanced minds in fully matured bodies. We are told that we must not *kindergarten* it. Yet if this be so, how much of the population of the world can we ever hope to reach? And it may be asked, are we not excluding those whom the greatest teachers the world has known have been most solicitous to touch? Spiritual development, we know, is neither to be gauged nor guaranteed by the intellectual. Buddha was deserted by his wise companions before he found the way to bliss. "These things," said Jesus, "are hid from the wise and prudent and are revealed unto babes."

It is said, with a show of truth, that our special doctrines, the corner-stones of our temple, are too occult for the comprehension of the masses, and cannot meet with anything but misunderstanding and ridicule. Yet there are simple as well as difficult ways of stating every fact, and a universal truth must be of universal acceptance. The unsophisticated peasantry of Japan, the straw-shod toilers, those who, as Hearn says, "fill the cemeteries over and over," find no difficulty in comprehending the doctrines of Reincarnation and Karma. It is true that with them these things are hereditary, ancestral, whilst with us the difficulty lies in newness. Always it is the first step that costs. Always we learn to do by doing, and to teach by teaching. Truly it has been said, "If we are to educate by the truth, we must care enough for the truth and for the multitude to *carry it to them.*"

Is it not wholly this matter of newness that leads us into error? Is Reincarnation really harder to grasp than the doctrine of the Immaculate Conception? Is Kama-Loka more incomprehensible than purgatory? Will not Karma, to every mind that deserves the name, appear more logical and satisfactory than plenary absolution? Only the weak self-love of human nature can prevent such an acknowledgment; only the egotism which the worldly wisdom of the Roman Catholic Church has always so shrewdly turned to its own advantage. You may steal the jam so long as you have the means of propitiating the cook, and no ill results will follow, for the cook is not concerned for your subsequent indigestion; but there is always the dark closet in the background for the impecunious or refractory. Is there any real reason why the time should not come when Theosophy will have as firm a grip on the minds of the masses as Roman Catholicism has now, or as Buddhism has in Japan?

Possibly we may learn a lesson from the Christian church in the days when it was overrunning savage Europe, supplanting the old faiths of peoples as diverse as the Latin and the Saxon, the Kelt and the Slav, the Briton and the Frank, the Hun and the Norseman. Gathering in all the heathen, the church required neither a perfect doctrine nor a complete faith. Rather it took them as they were, in their savagery, their ignorance, and the brutality of their superstition, and gave them *something* in return for a simple confession of a dim belief—some light a little less misty than they had known of, some path a little less confused than that which they had trodden. "I believe in Christ, I will be baptized in his name," was the simple

declaration that brought individuals, families, clans, tribes, nations and finally a continent, under the guidance and protection of Mother Church.

Have we not a test as simple and more comprehensive than that of the fathers of Catholicism? Can we not ask of our brother, Do you believe in the brotherhood of, in the Christ in, humanity? Are you willing to live and work in that cause? If he make true answer in the affirmative, then he is a Theosophist, and twice our brother, though he know no more of our special teachings than did Chlodovech of the true meaning of the "white Christ."

America is known to other lands as the paradise of the working classes, and it is true that we give to our laborers and artisans better homes, better food and more amusements than other countries afford; in fact, we provide them generously with everything except religion. Professor Wykoff, in his papers describing the working man throughout the country, has shown why the toilers of America have not, and cannot have under present systems, a spiritual home. Outside of the Roman Catholics, and the people in small country places where all are poor alike, religion in this country is possible only for the well-to-do.

Here, it may be, is a field for Theosophy. But as soon as we speak of presenting our beautiful religion to the masses, we are told that it must not be done; that Theosophy is at once too fine and too deep for the intellects of the people—those common people whom Abraham Lincoln thought God must like. How then? Shall we look forward to remaining a little clique, forever exchanging congratulations on our superior knowledge and advancement, complacently observing that others certainly have not enough good Karma laid up to bring them on a level with us? Is it not possible that here is the subtle form of selfishness so forbidden in the Scriptures, "the secret path which leads the Arhan to mental woe unspeakable; woe for the living dead, and helpless pity for the men of Karmic sorrow"? It is at the threshold, let us remember, that the question is asked, "Hast thou attuned thy being to humanity's great pain, O candidate for light?"

May we not sometimes profitably remind ourselves that Karma is a flexible condition, implying neither fatalism nor indifference, and also that we are not perfect knowers of Karma; that when we have presented Theosophy to our brother, and he has absolutely re-

jected it, then will be time enough for us to say that he was held by Karmic conditions? In the century that is opening before us, there will be the choice. Shall we shut the light that has been entrusted to us in the stony temple of our pride, our selfishness, our weakness, to warm a few who will not be denied; or shall we hold it as a beacon-light for the world, fearless that the storms of criticism, or the mists of indifference and skepticism, or the rough winds of insult and antagonism, can prevail against its steady glow?

It would seem as if some Theosophists were unconsciously advocating the adoption of the former course—a course which would surely result in narrowing the Society to a sect, such, for example, as the Gnostics, the Quakers, or the Moravians, good and noble and truth-seeking, but weak and straitly circumscribed in thought and deed and growth. Let us rather keep the ideal of Theosophy in our minds as the tree of Yggdrasil, whose roots embraced the earth.

It is weakness, not strength, that makes people exclusive. Narrowness means selfishness. What else can it mean? Of all people Theosophists, who have so freely received, should be ready to give.

As we glance down the long, dreary pages of theological history, all we seem to see is a series of limitations. As soon as any body of men had become convinced that they had perceived a ray from the great Sun of Truth, then they at once asserted that they owned the Truth itself. What then? They drew their skirts away from the touch of their brother men, feeling, if not saying, "I am holier than thou." Like milestones on the black pages stand the narrow, cramped temples of the different creeds, each with its idols to be worshipped, each with its shibboleth to be muttered at the portal. Here is Romanism, with the sacraments on one side, and the infallibility of the pope on other; a little further, and we find Calvinism, with predestination and eternal damnation gracing its outer portals; next Methodism, with a bloody sacrifice on one hand, and salvation by faith opposite—a tragic procession—down to the modern faiths, the new thoughts, which have broken loose from old bonds, and are busy forging their own, satisfied if they be somewhat different in form from those they have cast off. Shall we go and do likewise? Shall we also tread the

forbidden path, and say in pride, "Behold, I know," rather than in humbleness low confess, "Thus I have heard.*"

If brotherhood means anything it means a community of interest. Nationally we are an impressionable people, but let us be careful that we do not deserve the righteous scorn dealt out to those who preach without practising. Let us keep open house to all who will come, and if any think he have a message to give us, let us be willing to hear it. By being ready to receive we shall often gain a coveted opportunity to give, and we may plant a seed that will bear fruit in after days. At any rate—if we are really trying to live the Theosophic life—the atmosphere of our place of meeting will be such as will help and uplift the stranger within our gates.

It is the life that tells—the out-going life, not the hoarded life. If a new set of doctrines be all that we have to give to the world, the world will not be over-interested in us, for it is already abundantly supplied with theories, with dogmas and isms. We want to show in ourselves, in our Circles and Branches, the true Christ-spirit—not the Christ as He has been displayed to the world, a peg merely for all manner of incongruities and immoralities, but the Christ as He is, the Buddhi principle, the "light that lighteth every man that cometh into the world."

Once again let us say it: Giving is strength and makes strength, hoarding is weakness and breeds weakness. It is our *life* that we are to share with our brother. We need to think more on the constructive side of things. Fear, like frigidity, means contraction on all planes; we cannot enlarge our borders by affirming fear.

But we must count the cost before we go into the work. The adamant will is needed, for, as of old, the call is for martyrs, for those willing to give with joy their blood as seed for the cause. To-day, it is true, their bodies will not be torn from them by the rack or by fire, but they will be worn away on the stony places of ignorance, indifference, insult and opposition. Happy indeed may they count themselves if the sharpest of their wounds be not made in the house of their friends. Prometheus is still bound to the rock. Apparent failure is the lot of the pioneer, yet each altruistic soul work-

*We Theosophists may have to wake up some day, and find the orthodox ahead of us in charity and tolerance. At least we may do so if many of the orthodox follow in the wake of the minister who, in the heart of puritan New England, has announced the policy of his pulpit in the following remarkable words: "We want to make our doors wide enough to admit *all* goodness."

ing in harmony with the fundamental law of sacrifice, the basic law of the universe, is blazing a path, is levelling a road, is holding a torch for the feet of those who follow after.

"*The light shineth in darkness, and the darkness comprehendeth it not.*" But amid the darkness there are always some who will comprehend. For them we hold the light. Dare we hide it?

KATHERINE WELLER.

THE WINGS OF THE SOUL.

TO DO anything well, two things—and two only—are needful: that one should have the intellect to conceive the plan, and that he should have the moral force to embody his conception in the outer world, or sphere of matter. Without the equal co-operation of these two factors—imagination and determination—no perfect work is possible in any field of effort. Is one an architect, ambitious for the uprearing of some magnificent edifice, palace or cathedral? It is needful that he perceive clearly, in mental vision, the fairy outlines of the structure of his dream—a veritable castle in the air, which shall, indeed, remain there, unless to the imaginative faculty is added that other wing of the soul, *will power*—the force that shall bring it down to earth and hold it there in gross material form. Is the merchant eager to enlarge his gains by some daring enterprise? Here, again, success is won only if the large and rational scheme have set over against it the energy—which is only another name for the will or moral force—to carry it into execution. If there be failure, partial or entire, it is in the imperfection of one or both of these two factors, or in the measure of the excess of one over the other.

Every work, then, is the result of the equal combination of these two creative elements; the offspring of the equal marriage of the power to plan and the power to execute; of the equal union of *thought* and *will*, or as Swedenborg has it, of Love and Wisdom.

"Philosophy, to an attentive ear,
Clearly points out, not in one part alone,
How imitative nature takes her course
From the *celestial* mind and from *its* art;
And where her laws the Stagyrite unfolds,

Not many leaves scanned o'er, observing well
 Thou shalt discover that thy art on her
 Obsequious follows, as the learner treads
 In his instructor's step; so that *thy* art
 Deserves the name of second in descent from God."

—Dante's "Inferno", Canto XI.

Every man being made in the image and likeness of God, has the power to become himself a creator, in proportion to the development of these two faculties. Let him set clearly before himself, if he can, the object of his desires; let him will strongly and unremittingly, which means actively and energetically, for will, being a force, is characterized by movement, and is not in exercise (however much we may fancy it is) when it does not set particles of matter into active motion. Who does so will, cannot fail to achieve the end of his efforts. He is the strong and potent man, the natural king among men, in whom these two faculties—will and imagination—are powerfully developed; and like every other faculty, good and bad, they grow by exercise. By thinking, one learns to think clearly; that is, to concentrate his attention upon the single matter or element under consideration, excluding all foreign images that drift into the mind, until the concept stands clearly outlined before the mental vision. It is because the study of arithmetic contributes especially to this end—concentrating the attention, as it does, upon a single element of the operation at a time—that it is valuable as an educational instrument. To learn to will potently, it is necessary to will to the end in view persistently, almost without cessation. To learn to will, it is essential that one set clearly before himself the end to be achieved, and, refusing to be turned aside by that enemy of the Will—the sensuous nature, with its passing emotions, its desires and appetites—that he press on with determination to the objective point, the goal of his efforts.

It is here plainly to be seen, that, as in the exercise of the image-making faculty, the thinking power of the mind comes into play, in that of the Will, the moral faculties are exercised—perseverance, courage, patience, self-denial, etc., all included in the triad of temperance, fortitude and justice. Of the attributes of the soul, Plato shows justice to be the synthesis; and justice is love. The egotist, wrapped up in himself, seeking only the gratification of his own selfish wishes, knows not what love is. It is only when, by the restraint of his desires, his reflective and volitional faculties are directed inwards, that he begins to faintly discern the meaning of

the words brotherhood and love, and to realize that self-indulgence is practical injustice. By the subjugation of his lower nature, his sense of justice increases, and he comes to value the injunction, "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy strength, and thy neighbor as thyself." We are exercising and strengthening the will when we practice the virtues, and weakening it when we do the reverse—*i. e.*, indulge the animal nature.

"How happy is he born and taught
Who serveth not another's will;
Whose armor is his honest thought
And simple truth his utmost skill."

Says the "Bhagavad Gita": "The man who keepeth the outward accidents from entering his mind, and his eyes fixed in contemplation between his brows; who maketh the breath to pass through both his nostrils, alike in expiration and inspiration; who is of subdued faculties, mind and understanding, and hath set his heart upon salvation; and who is free from desire, fear and anger, is forever blessed in this life; and being convinced that I am the cherisher of religious zeal, the lord of all worlds, and the friend of all nature, he shall obtain me and be blessed." Here it is Krishna who speaks, and the characterization is that of the man who is

"Freed from servile bands
Of hope to rise or fear to fall;
Lord of *himself* tho' not of lands,
And having nothing—yet hath all."

In the winged globe of the Egyptians, we have a suggestive symbol of the soul rising upon these, its two wings—in Theosophic parlance, Buddhi and Manas. To progress, one must learn to use the wings of the soul—not one, but both equally. Who does so will be upborne to the heights where the two become one, for the essence of each is the other; that is to say, *in their essence*, clear thought and right will are one.

There is, properly speaking, no such thing as an "evil will." The will is always good. "No one," says Plato, "ever wills evil; he always wills that which he thinks is good for himself." It is, then, the thinking that is wrong. In willing evil to another, a man always fancies therefrom a benefit of some kind to accrue to himself. It is but a wrong conception of what is good for himself. Good will is strong will—the resistless torrent formed by the junction of many small streams of desire. Evil will is weak will—weak because divided

and vacillating. Clear thinking is always right thinking; one will never fail to discern what is best for himself if he thinks clearly.

The sensuous nature has here been called the enemy of the will. This is not because there is diversity between them, but because the emotions spring from a divided will. The powerful will is the result of the union of the many small streams of desire in the one deep-flowing river. One whose emotional nature is weak is incapable of a powerful act of will. The emotions, then, are not to be repressed; rather, they should be pruned and directed. The conquered foe may become a powerful auxiliary.

"I hold it truth with him who sings,
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

MARGARET K. SLATER.

A LITTLE STUDY IN SOCIOLOGY.

TWO WOMEN stood at a window looking out upon a busy street. They were idly watching the forlorn figure of a living cigar sign near them. A young man prematurely old, was encased between two broad boards, announcing, in glaring colors, the merits of a new cigar. A drizzling rain was falling. The feathers in his fantastic cap drooped over a face which bore the unmistakable marks of dissipation. As the two women watched the bedraggled creature slowly pacing to and fro, one of them was inwardly saying: "What a hopeless specimen of humanity! Dissipation has done its work. I wonder what such creatures were made for? Pity we cannot dispose of them as we do of the garbage of the city." The other observer was endowed with psychic vision. A feeling of pity filled her heart as she thought of the man's wasted opportunities. Slowly before her clairvoyant sight a panorama began to unfold. She saw the man as a child, petted and loved. Then came youth, with temptations, disobedience, sin; then scenes in and around saloons; later, she saw him a fugitive from justice; and at length in a prison cell. Release followed and a feeble effort to reform. Then came a death-bed scene, in which a loved sister, left destitute by misfortune, begged this wayward brother to care for her two little children.

The difficult task was undertaken. Love for the lost sister and the helplessness of the orphan waifs strengthened his resolve to reform. Any honest work would not be refused. Something better might come later. The present now seemed to glide into the past, and a future was shaping itself in dim outline before him. The seer saw a hard struggle, in which latent energies for good were developed. Two happy children seemed to lead him. As the marks of dissipation wore away, he found a better field of work. A brave struggle had made him once more a man, with possibilities and opportunities in life. When the last pleasant picture faded from view, these familiar words arose in the mind of the seer: "Judge not that ye be not judged."

S. E. PALMER.

RELIGIOUS UNITY.

THEOSOPHISTS cannot but watch with interest the developments in present-day literature, which is slowly but surely vindicating the assertions made by H. P. Blavatsky in her numerous writings. One of the many important statements she made, and for which she gave ample proof, was that of the underlying unity of all religions and their essential oneness. Probably the last to accept this fact will be the Christian churches, who seem to have a strange fear that the acknowledgment of the spiritual purity and inspiration of ancient, or so-called "heathen", scriptures will in some manner cause the Christian scriptures to lose their authority and pre-eminence. This phantom will disappear as the conceptions of God enlarge and his power is conceded to be ever present, in every age and with every people. His love and wisdom will no longer be the special inheritance of any chosen race. Endowed with a broader, clearer vision of his infinite justice and mercy to *all* his children, credence will be given to the statement made by Theosophy, *viz.* that since the birth of humanity on this earth, there have appeared from age to age teachers, who were channels of the divine truth, and that they, no less than Jesus of Galilee, were "Sons of Light", giving spiritual food to all who would accept it. This view is being steadily forced upon the public mind in various ways, chief among which is the deep and thorough attention that ancient manu-

scripts and languages are receiving from scholars and students.

In the issue of November 20th of *The Outlook*, there appears a review of Professor Oldenburg's late work entitled "Ancient India, Its Languages and Religions." From the review I quote the following:

"It is interesting to note how the forms of mental expression in which the thought of the Buddhist priests revolved, possess an almost contemporary double upon Greek soil. It is plainly no mere accident that a harmony between the ideas of two peoples, so widely separated both in space and in national characteristics, should be so accentuated. While there is supernatural nimbus surrounding the life of Buddha, and Pythagoras and Plato are merely earthly figures, yet we must believe that Pythagoras drew his doctrines, if not from Buddhistic, at all events from closely related Indian sources; we know Plato's idea was also the Buddhists'. * * * The Buddhists' Enlightened One, like the philosopher of Plato, continues to live on earth as a completed being, who, in his most fundamental nature, is now no longer an earthly citizen. Professor Oldenburg carries his comparison still further, and tells us of an assumption that Buddhistic prototypes underlie extensive portions of the Gospels, and that, either at Alexandria or at Antioch, the intercourse of Christian writers with Buddhistic envoys led to the introduction of a large number of stories, proverbs and parables from Indian literature into that of the New Testament!"

Such words as these are invaluable, inasmuch as they assist the Christian Churches to enlarge their views, and perceive that in detail and essential, the "revealed word of God" is not limited to one particular era or people.

The skeptic, too, must begin to inquire as he sees the similarity in the fundamental thoughts on which are builded the Christian, Greek, Egyptian and ancient Indian philosophies and religions. The above quotation only touches a part of the proof, but it is of sufficient significance to be worthy of note. In the meantime, until this unity is recognized and established to the satisfaction of all, the Theosophist must use such evidence as he has at hand, and putting his shoulder to the wheel of progress, exert his strength of mind and heart to quicken its revolutions. For the sooner the weeds and brambles of intolerance are eradicated from the field of human thought, the more perfect will be the condition for the sowing of future harvests. Much can be accomplished that is now impossible, when each shall recognize the right and duty of his brother to worship in whatever form and under whatever name he chooses. No longer will there be strife to "convert" men to some other religious

sect, but the effort will be to assist each into a higher life on earth, to awaken in him the perception that he is "the temple of the living God", let him worship as he may. Light shines through many-shaped windows, but the *light* is the same.

K. H. M.

THE MASTER.

A MASTER is one who has reached that point of evolution, who has expanded His consciousness to that plane, where all limitation ceases, where separation does not exist, where unification of consciousness is gained. A Master is One who has conquered all, who is no longer subject to any compelling force. He is the Lord; He is identified with the Law; and the Lord and the Law are but aspects of the same thing. Within you and me lie buried the germs of Mastership. We shall gain that condition when our consciousness is no longer limited; when we cease to know objects in directions of space and in successions of time. It is there that we differ from the Great Beings known as Masters. There is a stage of consciousness, which reached, everything is known all at once; everything is blended into one; and when that consciousness is gained a man stands in the heart of All. He can feel with All; He can know and understand All. Such a Being we call Master—none short of that. A Master is One whose consciousness is that of Nirvana (to use the technical word), which is beyond the realm of spirit. And there are such Masters. They are many in manifestation but One in essence. So there is no difference, no separation, between Master and Master. They are One in essence and spirit, manifesting in different modes. It is from these Great Masters that we have received the teachings called Theosophy.

J. C. C.

T. S. ECHOES.

NATIONAL COMMITTEE DIRECTORY.

The National Committee is made up of members of the T. S. residing in Chicago, and has its Headquarters in Room 426, 26 Van Buren Street, Chicago, Ill. Any communication addressed to the Headquarters will reach the various members of the Committee, whose names and home addresses are set out below:

MRS. KATE C. HAVENS, Chairman.....	6115 Woodlawn Ave.
MRS. EMMA C. BROUGHAM, Secretary...	5131 Washington Ave.
MRS. JULIA A. DARLING,.....	5427 Washington Ave.
MRS. ANNA J. DAYTON, Custodian of Lectures..	2047 Prairie Ave.
MRS. HELEN I. DENNIS.....	5477 Cornell Ave.
MRS. MARGUERITE DURAND.....	435 41st Street.
MRS. CHARLES HOWARD.....	6558 Stewart Ave.
MRS. MARY R. KENT.....	198 Custom House Place.
MISS LUCY NOYES.....	Franklin Park
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MRS. KATE VAN ALLEN.....	6237 Kimbark Ave.
MISS ANGELINA WANN.....	6237 Kimbark Ave.
MR. GEORGE E. WRIGHT.....	1106 Chamber of Commerce
MISS PAULINE G. KELLY, Propaganda Fund and Address Lists	
.....	278 Bissell Street.

The following are Associate members:

DR. MARY WEEKS BURNETT.....	Chicago, Ill.
MRS. KATE BUFFINGTON DAVIS.....	Minneapolis, Minn.
MRS. JULIA SCOTT.....	Denver, Col.
MISS MARIE A. WALSH.....	San Francisco, Cal.
MR. W. J. WALTERS.....	San Francisco, Cal.

NATIONAL COMMITTEE LETTER.

To All Branches of the American Section T. S.

DEAR CO-WORKERS AND FELLOW STUDENTS:

Since our last letter to you, the Thirteenth Annual Convention has been held, delegates coming from all parts of our country. The Convention brought us in personal touch with many of those whom we have known for a year through correspondence, and so sealed very closely the bond of union between the National Committee and its workers everywhere.

Of the Convention itself, you have already had full details in the columns of *MERCURY*. But let us at least say that, from its opening, through three days of work, to its close, an increasing purpose ran. The blessed influence which brooded over the Convention from its first hours seemed to be felt more and more deeply by those present as session succeeded session, and to impress each one with the joy of service for humanity. It fixed in each heart the determination to go forth and work as never before, in the "field of the world"; to carry into all occasions of life the sunshine of Love, that its warmth may penetrate the dark mists of ignorance and superstition and dispel the clouds that obscure the truth.

A special meeting of the National Committee was called for Tuesday evening, May 23rd, to which all delegates were invited, as well as others who might wish to hear methods of work discussed. In spite of the preceding days of constant attendance at Convention, the audience room at Chicago Headquarters was filled with interested Theosophists. The meeting was called to order at 8:30 P. M. by Mr. George E. Wright, Chairman of the National Committee. He explained the purpose of the meeting and requested all present to express their views fully, as the Committee must know the needs of Branches in order to do the best work.

Mr. Herbst, of Wyoming, and Dr. La Pierre, of Michigan, made an earnest plea for isolated Branches and members, and urged that the propaganda work might be extended and lecturers sent to encourage and help those who are so far from large centers. They

eloquently pleaded the cause of those who so seldom come in touch with that steady stream of thought which flows in the busier lives of the students who have had the advantage, not only of association with other students, but also of listening to Theosophical lecturers, and those Hindu teachers who have come to bring us the "Light of Asia", since the Congress of Religions, in 1893, opened the doors of sympathy between East and West.

Now this is one of the many reasons for the formation of the National Committee, and our hearts have gone out to those isolated Branches with the hope that an interchange of ideas would, in a measure, supply the wants of and lend assistance to those who struggle, for the most part, alone. We have urged, especially, that each one find some work to do, no matter how small. Any work done in the spirit of helpfulness, will lead to larger usefulness. Work is the greatest possible means of development. It is this "that gathers me together from my chaos, that concentrates me from possibilities to powers, and turns powers into achievements", says the author of "Blessed be Drudgery." "A new beatitude," he calls it—"Blessed be drudgery, the secret of all culture."

Dr. Burnett spoke of the necessity of working without looking for results, without caring for the fruit of action, and asked all members to try to instill this spirit into those who looked to them for guidance.

It was asked how best to interest people who come to meetings without any knowledge of Theosophical teachings. Miss Walsh advocated the formation of an inquirers' class, to which new-comers could be invited. It was also suggested that someone should be appointed to welcome strangers, to talk with them and to establish some personal relations with them. This brought out many opinions as to the lack of cordiality which is often felt by the "stranger within the gates" of the Theosophical Society. The case of the "stranger" was so strongly presented, that we all felt like culprits, and were revolving in our minds how we could reform ourselves in this respect, when the other side of the question was forcibly illustrated by the citation of an instance, where one who had been invited to attend Theosophical meetings refused to do so because he objected to being spoken to, and found the good intentions of those who undertook to welcome him embarrassing. So there are two sides to the question, and some tact must be exercised in selecting the right one to speak to and to avoid approaching those who object to the custom.

Mrs. Scott urged that every member come to the meetings filled with the desire to help others—not thinking “how much shall I get?” but “how much can I give?”

Mr. Carpenter, of Cleveland, inquired as to the best literature to be given to inquirers—something primary and not too technical, giving a simple outline of the teachings. The testimony of several members then followed as to what had been helpful to them, or what they had found helpful to others. “What Theosophy Is”, was agreed to be perhaps the best introduction to Theosophy, while “The Religion of Jesus”, also for free distribution, had been found exceedingly useful. “Theosophy, Questions and Answers,” was recommended, as also “Transactions of the London Lodge.” These last, however, are not distributed free. Mr. Fullerton announced that he had a large supply of “What Theosophy Is”, which he would send to the Theosophical Book Concern, Chicago, and all who wanted copies could have them on application.

Mr. Walters had brought with him from San Francisco some copies of Dr. A. Marques’ “Scientific Corroborations of Theosophy”, and one was given to each delegate. Mr. Walters further offered to furnish Branches with this valuable pamphlet, where they are not already supplied, and also with “Reincarnation”, by the same writer. Mrs. Scott offered a copy of her “Letter to a Friend in Sorrow” to all who wished it, and her offer was gladly accepted by every member present. This distribution of literature provoked some merriment at the expense of the General Secretary, Mr. Fullerton, who deplored the too great demand of the public for “free lunch” privileges in every direction. He questioned how far Theosophists should carry this idea into their work, until Dr. Burnett gently reminded the members that no one had been so indefatigable a contributor to the “free lunch” system as our beloved General Secretary himself.

Delegates were requested to write to Headquarters when they needed pamphlets in their work, and were assured that they would be supplied with whatever literature, new or old, might be at the disposal of the Committee at the time.

The close of the evening was given to the great theme that pervaded all the Convention proceedings—the devotional element in our work. Once more its importance was impressed upon all members, and the necessity of engendering spiritual force which shall carry us over into the new century, fully prepared to meet, with our

highest service, all the obligations which shall await us. Miss Walsh besought us to make never-ceasing effort to bring into practical expression in our daily life the teachings of Theosophy, to never lower the standard and to never be discouraged by apparent failures; but with steadfast hearts, full of faith, to press on to the Path of Attainment. A glorious and ever-increasing company is gathering, with faces set to the dawn of the new day whose sun shall never set.

Sincerely and fraternally,

THE NATIONAL COMMITTEE.

REPORTS OF BRANCHES.

LOS ANGELES, CAL (Harmony Lodge, T. S.)—C. D. G. writes: During the past month much improvement has been evident in the various departments, but particularly in the Lotus Circle. The lessons have been a continuation of "Our Father Who Art in Heaven", as recorded in last report. The ideas of fatherhood, brotherhood, heaven and love were further extended. Mrs. Hughes conducted the lesson which recognized God as the Creator, and gave us an excellent idea of Universal Brotherhood as it would be when we can say understandingly "thy kingdom come." In the next lesson Mr. Greenall symbolled God as the sun, brotherhood as the planets, heaven as the heavens, and love as the music of the spheres. The sun and moon were taken to illustrate our earth-life in its positive and negative aspects, as well as to symbol the dual nature of God as male—female—Father Mother. This was intended to prepare the way for Mrs. Sexton's difficult task of explaining to the children the duality of God. In this lesson the broadest idea of God was given under Fatherhood, all that exists was the Brotherhood, Heaven was the universe, and Love made all that exists one. Next Sunday, the last lesson of the series will be given by Mr. Charles Haskell, who will make the lesson valuable and attractive by using and mixing paints to illustrate his lesson on color. God will be symbolled in the White Light and the prism will show the breaking up of the white ray into the seven colors. The production of color and color harmony will be shown. The attendance at the Friday evening study class and the interest manifested in the studies have been gratifying. The following public lectures have been given: "The Need of Expression," Mr. Lewis A. Ward; "The Law of Growth," Miss Caroline Nelson; the reading of a lecture on "Theosophy and Art", and "Why I Prefer Theosophy", by Mr. Michelsen. The adult class (Sunday) has been fully occupied in studying and helping to

prepare the lesson which is given the following week to the Lotus Circle. The class endeavors to aid and work in harmony with the conductress of the Lotus Circle, Mrs. Moon.

SEATTLE, WASH. (Ananda Lodge).—Mrs. L. P. Bush, Secretary, writes: Regular Branch meetings continue as usual, Wednesday and Sunday evenings. An unusually good lecture was delivered early in June on the "Way of Life", by Mrs. Harriet Stein, whose earnest manner and practical words cannot help but appeal to all. "Take *one* step at a time, and live this *one* day perfectly," are worthy of remembrance, no matter how high or lofty the ideal or goal we have set before ourselves. We are looking forward to a visit in the not far distant future from the Brahmacharin and Mrs. Scott of Denver, and anticipate a renewal of spiritual life from their presence in our midst. Dr. Laura Smith is in Seattle, having just come from Los Angeles. While there, she assisted some of the members in giving free expression to their thoughts without notes, and we hope she may help us in the same way if we can form a class in expression. Cheering news of the Convention in Chicago has been received and we all feel encouraged, and our work will surely be strengthened and deepened as a result.

SACRAMENTO, CAL. (Sacramento Branch).—Mrs. Elizabeth Hughson, Secretary, writes: On May 2nd, the Branch held its annual meeting for the election of officers, with the following result: President, Mrs. Mary J. Cravens; Vice-President, Mr. John Domingos; Secretary, Mrs. Elizabeth Hughson; Treasurer, Mrs. Jennie Domingos; Librarian, Mrs. Clara Cram.

NEW ZEALAND SECTION.—The concluding lecture of the series delivered by Miss Edger in Auckland was on "The Growth of the Christ Spirit." It attracted a large audience. Taken altogether, the lectures have aroused fresh interest in Theosophical matters in Auckland. The drawing-room meetings in Ponsonby College were so popular and successful that they have been continued, and now form one of the regular Branch activities, being held fortnightly. Altogether Miss Edger's visit has been one of great value to the movement and to the Section generally. On May 23rd, she left for Dunedin, where she is now lecturing, her program being much the same as in Auckland. She will spend about ten days there, and the same in Christchurch and Wellington, returning to Auckland in the beginning of July, on her way to Sydney. A Lotus Circle has been started in Nelson, under the guidance of Mrs. Saxon, and it is hoped that this very interesting and valuable form of activity may be taken up by the Branches. Information regarding the working of the classes has been received from San Francisco, and will greatly help in making them successful. A lecture on "The Application of Theosophy to the Individual and to the State", was recently given by Mrs. Draffin, and attracted a number of the leaders of the Women's National Council then sitting in Auckland, many of whom are interested in Theosophy. Mrs. Draffin is about to start a series of suburban lectures in Auckland. These will begin in the

Ponsonby Public Hall, on Sunday afternoon, June 18th, and will continue there for four Sundays.

HONOLULU, H. I. (Aloha Branch).—Since the departure of our President, Dr. A. Marques, our temporary Chairman, Mrs. J. Barber, has taken charge of the class besides attending to the library. She has undertaken a general review of the first elements, which she makes very interesting, through the use of new diagrams and other black-board illustrations. At the last meeting she gave out the diagrams of the atomic formation of gases, from Mrs. Besant's "Occult Chemistry." The attendance has been very good, and quite a number of new students have come to the front, promising a healthy increase in the membership, which will be quite welcome, because the Branch of late has lost several of its members who have left the country. Mrs. Nellie Rice is now our Treasurer. We meet in the old Masonic Block, corner of Queen and Fort Streets, where the library is to be found, and where visitors are always welcome.

SAN FRANCISCO, CAL.—Golden Gate Lodge has been continuing its work in a quiet way. Beginning July 9th, the Lotus Circle will take a four weeks' vacation, so as to give both children and teachers a much needed rest and an occasional opportunity to get into the country. The meetings have been of very great interest, and as many of the children were out of the city it was thought best to await their return, so that all may have the benefit of the nature lessons which are now being given, with chalk illustrations, by Mrs. Alice M. Best. Dr. Marques, who is spending a few months in San Francisco, has kindly undertaken the conduct of two classes for the study of the "Secret Doctrine", one of which meets every Monday evening at eight o'clock, and the other Sunday mornings at 10:30. Public lectures have been given as follows: "The Use and Abuse of Psychic Powers", by Mr. Bailey; "Myths and Traditions", by a symposium; "Moral Evolution" (Mr. Fullerton's paper), read by Mr. P. S. Keefer; and "Mysteries of Sound and Music", by Dr. A. Marques. The Theosophic Endeavor Circle has held weekly meetings, which have been most interesting and harmonious. The Branch continues its study of the "Ancient Wisdom" in groups, the attendance being good. We are looking forward to the visit of Mr. Chatterji and Mrs. Scott in September, and to the return of our President from Europe.

NOTICE.

Mr. Leadbeater's new book "Clairvoyance" is now ready. Price, cloth, 75 cents.

BOOK REVIEWS.

MAGAZINES.

The Theosophist, Madras (June).—The most interesting article in this issue is that called "The Home Coming of H. P. B." It appears therefrom that Colonel Olcott has presented to the Adyar Headquarters a life-sized statue of our beloved Teacher modelled by A. Govindu Pillai, of the Madras School of Arts. She is represented as sitting on the steps of the side entrance to Elephanta Cave, in meditation. The statue has been placed upon the platform in the Central Hall. White Lotus Day was made the occasion of the unveiling and presentation, and the customary offerings of rice and copper coins were made to the poor of Adyar. At the evening meeting, Colonel Olcott delivered an address, and several other gentlemen who knew H. P. B. spoke of the benefits they had derived from her life and teachings. Telegrams were read, and also numerous messages, from Mrs. Besant, Mr. Mead, Bertram Keightley, Judge Khandalvala, and others, all expressive of that love and gratitude and earnest devotion to the cause of Theosophy which H. P. B. never failed to inspire in those fortunate ones who were personally associated with her. Colonel Olcott continues his "Old Diary Leaves", and in this number tells of the organization of Branches of the Society at Bangalore. "The Aura of Metals," by Dr. Marques, is concluded. The seventh number of the series on "Theosophical Axioms Illustrated", deals with the source and foundation of the arts and sciences. P. J. G. writes entertainingly of "The Bath Kol", or "daughter-voice." The "Bath-Kol" seems to be a prophesy or warning conveyed by what would appear mere chance. The following is given as an instance: Two Rabbis were anxious about a third, Rabbi Samuel, six hundred miles away. While conversing upon the subject, they chanced to be passing a school, and pausing to listen, they heard a child reading from the Book of Samuel the words: "And Samuel died." This was received by them as a "Bath-Kol", and subsequently news was brought to them that their friend was dead. Several similar events are recorded. "Evidences of Supersensuous Consciousness," by A. Govindacharlu, and "Dharma Pracharya," by an Indian Sadhu, are concluded. "Cuttings and Comments" sets out a letter from Mrs. Besant to a friend who resented a slanderous attack upon her by a bigoted Christian paper, and intimated that a libel suit might be in order, in which she says: "I am opposed, on principle, to bring in a suit against others in my own defence. I have for years given up the right of self-defence, and while I quite admit that most people are right in exercising it, I cannot resume it. I could not consistently sue a slanderer nor seek to punish one who injures me. All such actions I have renounced. They belong to the life of the world, and lie outside the

spiritual life to which I am definitely pledged. This man is only claiming a Karmic debt. I pay it cheerfully, and cannot open a new account with him by punishing him."

The Theosophical Review, London (June).—Mrs. Besant, in "On the Watch Tower", makes some pertinent observations concerning the so-called "occult societies", which flourish so plentifully in the United States, and which do not hesitate to ask fees for "special occult helps in times of illness, business troubles," etc., pointing out the duty of Theosophists to raise their voices in warning against the danger which follows the practice of the "occult arts" for gain. Mr. Mead's "Trismegistic Literature" is continued. Mrs. Besant concludes her article "On Some Difficulties of the Inner Life." The reasons for those periods of darkness and depression which every earnest student passes through are explained. "There are tides in the human heart as in the affairs of men and as in the sea. Joy follows sorrow and sorrow follows joy, as surely as death follows birth and birth death. That this is so is not only a theory of a law, but it is also a fact to which witness is borne by all who have gained experience in the spiritual life." The first step, we are told, towards the place of balance, is a recognition of the fact that our moods are of no consequence, for through them all the Self remains changeless, and the emotions which sweep over us are but a passing manifestation of the not-Self. Further, "This alternation of states being recognized as the result of a general law, a special manifestation of a universal principle, it becomes possible for us to utilize this knowledge both as a warning and as an encouragement. * * * We balance one experience against the other, removing the thorn of present pain by the memory of past joy and the foretaste of joy in the future; we learn in happiness to remember sorrow, and in sorrow to remember happiness, till neither the one nor the other can shake the steady foothold of the soul. Thus we begin to rise above the lower stages of consciousness in which we are flung from one extreme to the other, and to gain the equilibrium which is called yoga." The recurrence of thoughts and desires of an incongruous and sometimes even base nature is also mentioned. This often proves a most discouraging stumbling-block in the way of the student, and he questions whether, with an apparent tendency to attract such evil thought-forms, he has a right to aspire toward the spiritual life. Two explanations are given: that these thoughts arise from a revivifying of the dying thought-forms composing the coarse material of the mental and astral bodies, by impulses from without—that is by contact with men and women who harbor impure thoughts;—and further, such temporary revivification is sometimes, in the case of a person making rapid progress, caused by the deliberate action of evil entities who seek to retard evolution, and who desire to hinder and distress the aspirant. The only remedy is to refuse to harbor the thoughts or to be distressed by them—simply recognizing them as outside and apart from ourselves, as phantoms which are bound to disappear. "Mother and Son" is a true story, related by Emily Pearson Finemore. "The Irish Gods and Their Worshipers", by Mrs. Hooper, deals with the Druids and their teachings, and makes interesting reading to one

who finds pleasure in tracing the thread of the Wisdom Religion through the myths and symbols of ancient peoples. "An Indian Yogin" is an outline of the life of Pawhari Baba, a Hindu ascetic, who lived, until recently, near the village of Kurtha, in the district of Ghazipur. His whole life, from early childhood, was spent in study and contemplation. At the age of fifty-seven, he was burnt to death in the hut in which he lived, and was seen by several witnesses standing calm and serene in the midst of the flames, finally taking his seat on the fire altar, absorbed in Yoga, the fingers of his right hand raised to his face—and so he remained until death released the consciousness from the physical frame. Miss Hardcastle contributes an article, "Traces of the East in Old Spanish Legends", and Mrs. Cooper-Oakley adds another to the series on "The Heavenly Kingdom of the Holy Grail." "The Friend of God of the Oberland", by Miss Margaret Carr, gives some interesting extracts from the writings of Rulman Merswin, a German mystic of the fourteenth century, who, at the age of forty, retired from the world in order to devote his life to the service of God. "The Yoga Vâsishtha" is "the first of a series of attempts to give English readers an idea of some great and very lengthy Hindu works in a concise and reliable form." They are the labor of an Indian scholar and writer. "Activities" and "Reviews" complete this number.

Revue Theosophique Francaise (Lotus Bleu), Paris (May).—Translations open this number as usual, these being: C. W. Leadbeater's "Christian Creed", Mrs. Besant's "Man and His Bodies", Count A. Wachtmeister's "Meditation and the Power of Thought", Mrs. Cooper-Oakley's "Life of Saint Germain", this being preceded by an interesting preface of the editor. An original article is contributed by L. Kolly—"Impressions and Reflections"—treating with great tact the question that one can be attracted to Theosophy without renouncing one's religion. Dr. Pascal's article on "God, the Universe and Man" is continued, and Commander D. A. Courmes notices the lecture given by the Brahmacharin Chatterji in Paris on "Easter" and on the French motto, "Liberty, Equality and Fraternity." The usual "Echoes" follow, in which, among other things, we note with pleasure that our indefatigable worker, the Countess Wachtmeister, on her return from India, gave lectures and founded Branches in Nice, Toulon, Marseilles, Grenoble, Lyons, and Clermont-Ferrand, and will remain for a while in Paris. This number contains, also the usual sixteen pages of the second volume of the French translation of the "Secret Doctrine." A. M.

The Vahan, London (June), contains a notice of the Ninth Annual Convention of the European Section to be held July 8th and 9th. A. A. W. adds his view on the subject of the spiritual status of the nations of the East, and the need of "Eastern missionary enterprise directed to European countries." He claims that missionary enterprise, as ordinarily understood, "has been, and still is, the cause of nearly all the mischief which has gone on in the world since Christianity invented it. It was copied, and (if that be possible) improved by Mohammed; and if anyone will take the trouble to reckon up how little misery and bloodshed every conceivable wickedness has brought

about in the world compared with that which has followed Christian and Moslem 'missionary enterprise', I think he will be somewhat astonished." Replying to the question as to the transferability of Karma, the writer truly says that, while it is quite impossible, under the law, to *bear* the burdens of another, yet it *is* possible, by encouragement, sympathy and kindly thought, to strengthen our brother and thus *help* him to endure. *Such* is the assistance the Saviors of the world are able to give. It is only by steadfast, manly endurance that we grow. The "path of woe" thus becomes the "path of true and perfect peace." An instance is cited of a novice whose master asked him, "Shall I pray God to take this temptation away from thee?" and he answered "No, only pray that I may have strength to endure." Then said his teacher; solemnly, "Now I know that thou hast made much progress and art far beyond me." G. R. S. M. answers several queries concerning the Essenes, and B.K. one regarding the ignorance of children as to fire, water, space, etc.

Mind (June), contains several articles of liberal and advanced thought. Dr. G. S. Hines' paper on "The Psychology of Mental Healing", will interest those who are specially concerned in spiritual therapeutics. "The Law of Attraction," by Charles Brodie Patterson, and "The Science of Being", by Josephine Verlage, are worthy of special notice. The children's department contains instructive lessons for the little ones.

Sophia (May).—This number contains three translations: "Religious Problems," by Mrs. Besant; "Clairvoyance," by Mr. Leadbeater; and "Incidents of St. Germain's Life," by Mrs. Cooper-Oakley; and two original articles, "How Duty Is Accomplished," by Kunti; and "Notes on Philosophy and Occultism," by V. Diaz Perez; this last being really a review of a book on Mesmerism published in Constantinople a hundred years ago. The other is very interestingly based on various passages of the "Bhavagad Gita" and of the "Voice of the Silence", works which cannot be too often presented to Spanish readers.

The Brahmavadin, Madras (March), contains a lengthy article "Has Life a Meaning?" by Horatio Dresser, dealing with the problems of the soul's existence as a center of spiritual activity, and the meaning of individuality in reference to various theories as to the ultimate of being. An editorial on "Atma-Yoga, or Self-Realization", is worthy of special notice. The writer states, "that supreme peace of mind which is necessary for spiritual vision can be attained only by years of meditation on God." Interesting accounts are given of the progress of Vedanta work, which is being propagated in New York by Swami Abhedananda.

The Prasnottara is issued by the Indian Section of the Theosophical Society for free distribution to members. The April number continues the article on "Building of the Individual." Under the head of "Conversation", an instructive answer is given to the question, "What is the difference between the atom and an organized form?" The Catechism of Hinduism is continued.

Theosophy in Australasia (May), has its usual observations from the "Outlook." This month the attention is turned towards our Pacific Coast during the Miocene period of the Tertiary age. The discovery, at Laramie, Wyoming, of the remains of a gigantic reptile, its petrified skeleton weighing 40,000 pounds has elicited interesting comment. "Darwinianism" is concluded in this number.

Teosofia, Rome (June).—The engineer G. Aureli, one of the pillars of the Rome Lodge T. S., continues his excellent presentation of Theosophical truths on "Consciousness". He now considers its objective and subjective aspects, and treats it in a way eminently fitted to reach the ear of his Italian readers. Another pioneer among Italian Theosophists, Decio Calvari, continues his article on the "Aura and Its Varieties", which is a very able original presentation of the subject, and at the same time a comprehensive review of the work of our friend, Dr. Marques on "The Human Aura", which is still the only complete text-book on the subject extant. *Teosofia* starts a new department of "Questions and Answers", the scope of which is principally to present to the Italian Theosophists the abbreviated substance of those excellent answers that are found in the English *Vahan*. The Lodge at Rome now takes its usual summer vacation.

Philadelphia, (May).—This devoted torch-bearer of Theosophical light in Buenos Aires, South America, and organ of the "Luz" Branch T. S., has reached its eleventh number, and deserves our best congratulations for its improved appearance and enlarged text, as well as for the wise selection of its subjects, principally translations from the best foreign reviews. The present number contains an article on "Theosophy", by F. Hartmann, quite worthy of that brilliant writer; "The Law of Causation or Karma", by a Japanese priest, Shakou Soyen; an article from the French by J. Lermina on the "Liberty of Thought;" an extract from the "Scientific Corroborations" of our well-known worker, Dr. A. Marques, translated from the Italian review; some very logical remarks on "Is Creation Possible?" from the French of Dr. Pascal; the first installment of an old, but always new article by H. P. B., on "Science, Occult or Exact?" treating of the so-called hallucinations of the psychics who see colors in connection with sounds; a gruesome description of the last thoughts of the head of a "guillotine" from an old number of *Lucifer*; and finally a very encouraging report on the diffusion of Theosophy throughout the Argentine Republic, accentuated by the recent creation of two new Branches T. S., one in Buenos Aires and the other in Rosario, Santa Fe; and without wounding the modesty of *Philadelphia*, it must be thoroughly understood that all Theosophical progress accomplished so far in South America is due to the persistent efforts of its writers, in the same way as the slow but sure progress of Spanish Theosophical studies is due to *Sophia* and its worthy workers.

We have also to acknowledge the receipt of *Teosophischer Wegweiser*, *The Dawn*, *Awakened India*, *Die Uebersinnliche Welt*, *Balder*, etc. About July 25th, the first number of *The Harbinger of Dawn*, a new review of occult, psychical, spiritual and metaphysical magazines, will be issued in San Francisco by Ernest S. Green.

THEOSOPHICAL SOCIETY.

AMERICAN SECTION DIRECTORY.

General Secretary, ALEXANDER FULLERTON,

5 University Place, New York City, N. Y.

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CHALDEAN MAGIC

BY FRANCIS LENORMANT

Translated from the French, with considerable additions by the author, and notes by the editor.

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